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*Account of a Recent Trip into the Lao-ling District.\**

BY REV. JOHN HEDLEY.

THE journey recently taken by Bro. Robinson and myself into Shantung was perhaps the most unique and most interesting and most saddening ever undertaken by any member of the English Methodist Mission. Unique in respect of distance covered and route traversed, my diary records 3,075 Chinese *li*, equal to 1,025 English miles, exclusive of our journey by railroad and sea. Only once before in the history of our Mission has a missionary travelled between Tientsin and Chu-chia *via* Chefoo, and that was when Mr. Hodge, during the Taiping rebellion, felt it necessary to escape overland to Chefoo. Of course I except from this our own escape from the Boxers last year, when we travelled by boat to Yang-chia-kow and thence by steamer to the port above-named. Interesting in respect of our means of locomotion and our experiences on the roads. We travelled in railway trains, in ocean steamers, in mule-litters, in Chinese springless carts, in comfortable sedan-chairs and on horseback. Had we only used a wheelbarrow and a houseboat we should have gone the rounds of China's "expresses." We had hills to climb, rivers to ford, and bridges to cross. We ran along roads (they were not numerous) where a cyclist might have sprinted, we were dragged through sandy wastes in gentle, soothing fashion, and we were jolted over boulders until every bone in our bodies ached, and we felt inclined to sing, "When the *weary* seeking *rest*." (Emphasis on the words italicised, please!) We had sunshine so fierce that one instinctively thought of "grease-spots" that once were

\* Copy of a letter written by Mr. Hedley to the Secretary of his Society and kindly furnished to the RECORDER.

missionaries, and rainstorms so heavy that one wondered if there were such things as "*little drops of water*;" while on one occasion at least, I, having parted from Mr. Robinson for a few days, and travelling in the Wu-ting-fu district, came in for a dust-storm so "bounteous" that my vocabulary has "nothing that will touch it;" it must be experienced to be appreciated. We dined and slept in inns furnished most sumptuously—for Chinese inns—carpets and cushions making us imagine ourselves transported to Western lands: but our notions were corrected when we reached the normal type of inn, so dirty and comfortless that one would feel sorry to quarter a donkey there for more than one night. We were gladly welcomed and magnificently treated by our friends of the English Baptist and American Presbyterian Missions, whose only complaint was that we would not stay longer with them. We were received and feted by the officials in right royal style, much too royal for our tastes. To be met at the city gates by the magistrates of the various "hsiens" and every other man who could sport a "button;" to be waited upon by Yamén runners and bothered with callers and cards until we had scarcely time so much as to eat and drink and sleep; to find the officials assembled outside the city on our departure, arrayed in their gorgeous robes to "speed the parting guests;" to be followed by a motley crowd of "hangers-on," clothed in fantastic garb and glorious with waving flags and blaring trumpets; to be expected to partake of feasts "fearfully and wonderfully made," and altogether beyond our digestive powers, and last, but not least, to be escorted wherever we went by the governor's western-trained cavalry,—all this and much more that I cannot stop to mention may be very grand and magnificent from a Chinese point of view; but ah me! it was very, very wearying to your too tired missionaries, who were anxious to get through with their work as quickly as possible, and not fritter away valuable time in useless ceremony. Yet to speak of the official attentions only in this way would be very ungracious, for we gratefully admit that to the responsible officials, from Yuan Shih-k'ai downwards, we were indebted for much that tended to a safe and comfortable journey during the seven weeks we were in their hands. The presence of our escort (and they are the finest troops China possesses) delivered us from the obtrusive attentions of the Chinese crowds, which are the invariable accompaniments of an inland journey. If we could not eat the prepared feasts which were sent us (our boys usually managed to dispose of them) we were none the less grateful for such useful presents as fresh beef and mutton, fowls, pears and other fruits, and such articles of food as we should have found it difficult to purchase at this time of year. While all the glory of reception and dismissal demonstrated the friendliness

of "the powers that be," and were at least highly appreciated by our preachers and people.

The journey was the most saddening we have ever taken in respect of the duties we had to perform and the scenes we had to witness. Imagine, if you can, what it means to have to listen day after day to the same sad tale of persecution and woe and death; to behold the ruins of Christian homesteads in almost every section of our Shantung work; to note the marks of hunger and want in the faces and forms of men and women who a year before were in comfortable circumstances; to look almost instinctively round at certain places for certain men you once knew, and then suddenly to realise that "they are not,"—imagine all this, and you will understand how often we turned away heartsick and weary at the very thought of the devastation that has been wrought by evil men.

It is not my intention to write in detail of our journey, nor even to supply facts that will already have been sent forward to you by Mr. Robinson, on whom the charge of the Shantung circuit at present, and until Mr. Turner's arrival, devolves. What I wish to do is to present a few salient features of the journey as a whole as they suggested themselves to me, and give you, as far as I am able, my personal impressions of the men we met and the places we visited.

The journey from Chefoo to Chi-nan-fu, in mule-litters, or as the Chinese call them, "shen-tzu," occupied eleven days, and was much more fatiguing than one can well describe. To rise every morning before the sun, to walk an hour or so in the coolness, and then to be carried in a litter swung between two mules until one was weary of the creaking and almost "sea-sick" with the peculiar motion,—was very trying both to body and nerves. The road was full of interest to us, however. To see these Chinese pack-mules carrying enormous burdens of Manchester "piece-goods" and American oil; the carts laden with straw-braid or cow-hide; the brisk little donkeys bearing fat, sleek Chinamen who had cash enough to hire one; and the poor wheelbarrow coolies pushing their loads along.—all this was something we do not see much of in our ordinary Shantung itineration. I have come to the conclusion that the wheelbarrow coolie is the hardest-worked man in China, or anywhere else for that matter. With limbs as hard as iron and patience as great as Job's, his one-wheeled barrow heaped with merchandise so high that often he cannot see over the top, every nerve on the stretch, both to balance and push his vehicle, his donkey or mule urged on with cries loud enough to wake the dead, on he goes from early morn till dewy eve, travelling his

thirty-three miles a day with one meal at midday and another at night, sundry stops for a whiff of the pipe or a drink of tea,—and all for about as much cash per day as would buy the British workman not more than "an ounce o' baccy." As showing the amount of traffic upon this great highway, I may mention that one morning I took the trouble to count all the animals and vehicles we met. From six o'clock to eleven there passed us over 360 animals, 165 of which were pack-mules, 112 donkeys and only two ponies. Pedestrians were numberless, and I never attempted such a task as counting them would involve.

One day as our mules meandered along and I was dozing in my litter, I was suddenly awakened by a cry of "fire! fire!" Mr. Robinson was ahead of me just then and did not hear the cry. I scrambled out to find a small roadside tea-house with its thatched roof in flames. I had borrowed a "Kodak" camera for just such suddenly-met occurrences, so I ran round to take a "snap." Imagine my surprise when an old man near ran up to me quite delighted at what he thought was some mysterious instrument for stopping the fire! And imagine his disappointment and, I doubt not, disgust, when I told him to get on with his water, and not waste time talking to me! In returning to Chefoo I was sorry to see the old place quite a ruin. Neither my method nor his had been successful. Another picture I tried to snap appealed to my sense of the ludicrous, notwithstanding its solemn associations. Passing through a village *en route* we came upon a coffin containing a dead body, evidently being conveyed to its ancestral graveyard, on the top of which was the customary white cock, intended, so I believe, to wake the sleeper in the other world. The men in charge of this coffin had stopped for a meal, leaving the coffin in the street. A village rooster, evidently resenting the presence of a stranger in his presence, had leaped upon the coffin, and just as we reached the spot, had engaged the visitor in mortal combat. My picture, unfortunately, does not show the fight. My clambering down out of the litter alarmed the combatants, and put a stop to the fray.

While at Chi-nan-fu we had the opportunity of visiting the Chang Fo Shan Miao, a Buddhist temple south of the city, and only a little distance from the Presbyterian Mission head-quarters. Here we were more impressed with the number of beggars that lined the ascent than anything we saw in the temple itself, where from thirty to forty Buddhist monks find a lucrative livelihood. While going round the temple we came suddenly upon a band of pilgrims on their way to "T'ai-shan," China's sacred mountain at T'ai-nan-fu, who were visiting this temple as part of their programme. And one longed for the day to come when these journeys for the

sake of merit would for ever cease, and these poor people of China find God, "who is not far from every one of us!"

We also very much enjoyed a visit to Chi-nan-fu's famous pleasure-lake, a body of water four miles in extent within the walls of the city. Here the expectant officials and gentry of the city spend much of their spare time. And a few prints of the lake which I am sending to you will give you an idea of the place, which is a very unusual thing in a Chinese city.

One scarcely knows where to begin in writing of Yuan Shih-k'ai, the famous governor of Shantung, and the men he has gathered around him. Mr. Robinson will have given you all the particulars of our interviews with him, and told you of how frankly and readily he met us in the matter of indemnity. Perhaps there is no one man in Chinese politics at present about whom there is such difference of opinion as Yuan Shih-k'ai. I have had him described to me as "absolutely without principle," "a sitter on the fence," "the betrayer of the Emperor in 1898," and have heard applied to him a host of other opprobrious epithets. If we are to speak of people as we find them, however, I must at once say that we find it difficult to believe that he is anything but a straightforward, honest and capable statesman to whom last year, under God, we owed our lives, and from whom this year we have received most generous and kindly treatment, both for ourselves and our persecuted native Christians. He received us in a free and easy manner, with none of the foolish palaver incidental to visits paid to Chinese officials. Seated at his round table, in two minutes we were chatting away like old friends. Very soon he had promised to make all our losses good; no matter how great the cost. A few more minutes, and he had introduced us to Mr. T'ang, the Taotai who specially deals with foreign cases, and who impressed us as one of the best types of Chinese gentlemanliness. Later still, Yuan had Mr. Yü brought in, and introduced him as the deputy he had appointed to accompany us in our tour round our circuit, and have all our claims, both native and foreign, set in order. To Yuan we are really indebted for all the attentions of the officials, for he sent out instructions to each magistrate concerned that we were to be received and treated with all courtesy and respect. On our return to Chi-nan-fu we had the privilege of spending a social hour in his company, and found him as bright and genial as ever. I was allowed to photograph him, his son and his Taotai, with what success you will see by the print I send you; and he sat with us while with my camera a group was taken of those who have been associated in our work. Last but not least he made Mr. Robinson and myself each a present of his own photo, which now occupy honoured places in our home. To sum

up, without venturing to dogmatise or to forecast respecting the man and his doings. Yuan Shih-k'ai impressed me by his geniality, his justness of spirit, his strength as a statesman, and his capacity for governing. He is a born leader-of men, with a magnetic personality, and one can only hope that his future life shall be devoted to bringing about in his native land that "righteousness which exalteth a nation."

We were very fortunate, too, in the men we had to deal with in the adjustment of our cases. Mr. T'ang was educated in America, and speaks English perfectly, was Consul-General for many years in Corea, and until the Boxer troubles of last year, was Director-in-chief of the Chinese Railways, with his residence in Tientsin. He, poor fellow, suffered in the siege of Tientsin; his wife and little daughter being both killed by a shell thrown from the native city into the British Settlement. Mr. Yü was formerly attached to the Chinese Embassy in Washington, and being well acquainted with foreigners, was of conspicuous value to us in our journeyings round the circuit. Indeed, at times it was due entirely to him that we were able to amicably arrange the settlement of our people's claims, and on our return, we very gladly testified to the assistance he had been able to give us. Of the other officials I need not say much. None of them are to be envied in these days, and we came home with many of our notions about the much-abused Chinese mandarins considerably modified. One, the new magistrate of Hui-min-hsien, expressed his wish to know more of the Jesus' doctrine, and I have promised to send him a copy of the Scriptures at the earliest opportunity.

It was very depressing and saddening, as I have already said, to go round our circuit and see everywhere the work of the evil-disposed men of last year's rising. What could we do but exhort our people to patience and Christian forbearance, to rejoice with them in those of our number who testified to the faith that was in them by the deaths they died, and to plead with them that all of us who are spared should give ourselves afresh to the Saviour and with full purpose of heart serve Him in days to come? There are many elements of discouragement in our Shantung work just now, but these, I feel sure, are only temporary, and the missionary would be soulless and faithless who did not recognise and appreciate the encouraging and hopeful signs in our work there. To see men who have lost their all calmly content and uncomplainingly patient is a sight that must give pleasure to God! Should it not also be so to us who are here to do God's work and who have the joy of knowing that the labours of many years have not been undertaken in vain?

*Rev. W. A. Cornaby at Exeter Hall.**(April 29th, 1901.)*

N editor thus describes the speaker and his speech:—

“Tall, spare, ‘filed and grated down with thought,’ China on every line of his face, and the sobbing of China’s sorrows in every intonation of his voice, William Arthur Cornaby justified the prophecy that went before upon him when there was given to him one of the greatest Christian names in the history of Methodism, that of Rev. William Arthur (author of *The Tongue of Fire*). His speech, from its first sentence, arrested Exeter Hall. He never for a single moment lost his grip, until, sitting down, the people cheered long and loud. Directly Mr. Vanner, the chairman, from a full heart thanked God that he had been permitted to hear such a speech, they began cheering again. We hope that this speech will in some form or other find its way to the native churches of China, also into the circles of the best non-Christian Chinese family life, and also to such members of our English government as are specially responsible for the action of England in these present distresses.”

Mr. Cornaby’s own account of the occasion, however, emphasizes the fact that at the moment of speaking he was upheld by the prayers of some members of the Christian Literature Society (or Diffusion Society) in Edinburgh, as well as of friends in England and China.

The Rev. W. A. Cornaby (Central China), said an old Scotch professor had described a missionary as an errand boy with a message. He supposed that applied also to a returned missionary, and that he had been asked to speak that day because he had a message to deliver. In delivering that message he was supported by a very sacred fact, namely, that there were many out in China who were once heathen who were that morning offering very loving prayers for one or two of their pastors in England. Those men had the martyr spirit; they had stood the tests of the year 1900—and had learned to pray indeed. His message was: “Pray on, and your prayers will be met by the prayers of men of crowned lives yonder. Pray on, work on, and *China will pay you back with interest in the end.*”

The closing years of the last century had forced upon us a wider outlook than that which had been usual at a meeting like that. The problems out yonder were not to be solved by the sending out of one or two extra missionaries. They had been forced, partly against their will, to study the subject of international relations—the inter-relation of the West and the East. The tragedy of 1900 had brought into sharp focus an axiom of a humble relative of Rev. F. W. Macdonald (on the platform), Rudyard Kipling,

who must be humble or his brain would have been turned by all that had been said about him. The axiom he referred to was: "East is East and West is West," which seemed to have been written in characters of blood and fire on the walls of the mundane universe, until some had begun to ask whether, after all, England had any duty towards the East except that of making cannons and firing them off. Preparatory, that was, to "twenty millions of Boxers" carrying the Chinese arms in a sea of blood into many regions, bombarding the houses of Parliament and planting the Chinese flag upon the Clock Tower and on many a prominent European building.

Such was the nightmare which disturbed the slumbers of an ex-Taunton School boy, the illustrious Sir Robert Hart. On which a modern school boy would naturally exclaim, "Good night!" while we sober middle-aged folks might sincerely wish Sir Robert for the future "*pleasant dreams*." The West objected to such a nightmare as that; and, on the other hand, the East seemed to object to any intermingling from the West. But, happily, "things are not what they seem," at any rate, on the Chinese side. There was in China no such violent objection to a moderate immigration of foreigners as had been suggested of late. Last year the trick was to minimise the dangers of the folk in Peking, to tell them that there was really no danger to them at all, and that it was only a handful of refractory missionaries that was in danger. Now, the same persons who did that had begun to talk about enormous volunteer forces for the future; but such forces did not exist, and never would exist in China. Those persons whom we called the Boxers had only infested a tenth part of the country, and, therefore, their immediate work was local. And behind the destruction which followed in their train there was a small Manchu clique, and not the Chinese nation. He had been requested by Chinese gentlemen to make that explanation. Only yesterday in the streets of Shanghai there was witnessed a remarkable pageant, consisting of high officials and soldiers. All the streets were lined with a sympathetic crowd. It was the occasion of a funeral procession. Inside two out of three coffins there were the bodies of two statesmen who had been murdered. Their names were Hsü Ching-ch'eng and Yuan Ch'ang. On the 17th June last year an edict was put forth for destroying by fire every foreign building and exterminating by torture every foreign official, foreign missionary and native convert, and these two statesmen altered the word "destroy" in the edict into the words "strenuously protect," though they knew that they would die for their act—and, accordingly, they were sawn asunder as traitors and put to death. The foreign residents in Central China, and, perhaps, in all South

China owed the preservation of their lives to those two men, and their existence on earth to-day had been bought by Chinese blood. If their existence was at all valuable, he should like that meeting to make him its errand boy, and send him to China with a message to the British newspaper of China, and to the native newspaper too, and authorise him to tell them that an Exeter Hall audience could appreciate such bravery and could sympathise with the bereaved families of those noble statesmen. He thanked the meeting for that commission.

The time had come when English people ought to make a distinction between Manchu and Chinese with regard to the immediate past and with regard to the future in China. For the last 250 years China had not been governed by the Chinese, except locally. The state of things there was as if Russia had been governed by little Finland, and Finland, feeling that her hold on that great half-continent was rather slight, objected to the internal reform which would strengthen Russia, so that it might possibly throw off the Finnish yoke, and also objected to outside influence which might wrest Russia from her. Let them change the names, and, instead of Finland, put the Manchus, and instead of Russia, put China, and they would have the situation. In September, 1898, the Emperor was practically set aside and imprisoned, and some of his choicest friends, the reformers, were executed. On the 5th November in the same year, there was promulgated the famous edict ordering the formation of "Boxers" throughout the whole empire, to turn the whole realm into an armed camp. The taking up of that edict was confined to the north, because of the fact that the rest of the provinces were not at all prepared to do anything of the kind that was proposed. The reason it was taken up in the north was that there were some rather warlike anti-Manchu societies who practised military tactics on the sly, and they were bought over, and terrorised, and turned against the Western foreigner.

Another thing which helped to form the corps of the Boxers was that there was a famine in part of the land, and the authorities persuaded the country folk that the failure of the crops was due to the foreigner. To the Chinese nation, as a whole, *poverty was a nearer fact than nationality*. It was so in Shantung and Shansi during the time of that terrible famine in the years 1877 and 1878, when Arnold Foster came home specially to collect funds for famine relief and when David Hill, Timothy Richard and others distributed the alms to the starving people. But a moment's thought would show that the distribution of famine relief was, after all, but the treatment of symptoms, and it did not prevent the recurrence of a

famine. For the spiritual salvation of that part of China, men like David Hill and Timothy Richard were needed; but for the physical salvation of the country the Western engineer and the railroad track were needed. When the Chinese people realised that fact, the very elements which turned them against the foreigner in 1900 would help them to feel that the foreigner was their friend who could save them from famine in the future, as the Western experts were sure they could. The Western foreigners said, in effect, to the Chinese, "You are poor; you are famine-stricken; let us in, and you will be the chief gainers. Those little concessions which the repeated breaking of treaty clauses have tempted us to grasp will be but a small price for us to receive for the great boon which you will get from our operations." A remarkable fact had been unearthed by Dr. Ernst Faber, a most accurate scholar. It was that the area of China ought to support at least five times the present number of inhabitants. The congestion of the population was along the river basins. The Chinese did not go abroad when they could get sustenance at home, and the opening up of China by Western enterprise, under the direction of God, would mean that the centrifugal forces which now tended to scatter the Chinese everywhere would be turned into centripetal forces to keep them at home, and it would mean that under the Providence of God the "*yellow peril*" would be postponed indefinitely.

But they must look also at the moral argument. In the preface of a very old book, published in 1588, there occurred these words: "It is now five and thirty years since that young, sacred, and prudent Prince, King Edward the Sixt of happy memorie, went about the discoverie of China, partie of desire that the good young King had to enlarge the Christian faith, and partie to finde ample vent for the cloth of England." It would be seen that in the days of the good King Edward VI. the moral argument was put first. God grant that it might be so in the days of the good King Edward VII! He liked that phrase, "Enlarging the Christian faith." How was the Christian faith to be enlarged? Not by a reconstructed theology, but by increasing the number of the recipients of the Gospel. How was the Hallelujah Chorus to be enlarged? Not by tampering with the dogmatic dots and notes of the composer, but by enlarging the number of those who formed the orchestra. God's Hallelujah Chorus was made for a whole world of minstrels and singers. Or, to vary the simile, the Christian faith was to be enlarged as commerce was to be enlarged, by diffusion abroad. In the home and foreign commerce conducted by the same firm there was no rivalry. No one in the firm quoted the one against the other, and said that one was at all

antagonistic to the other. Home and foreign commerce, after all, were one, and so Home and Foreign Missions were one. The West London Mission, the Central and East London Missions, and other Missions in this country, were not only Home Missions, but they were Foreign Missions, too. When he arrived at the station on his voyage home from China, he was met by one of God's saints in humble circumstances, who said to him, "I have two sons out in China." And the carman who brought his boxes home said, "I have a brother in Hongkong." He (Mr. Cornaby) almost despaired of meeting anyone who had not either relatives or friends or connections somewhere in the Far East. Supposing those two sons and that brother in China, of whom he had just spoken, had been converted at the West London Mission or in any other place? He maintained that those men would indeed be missionaries. For "missionary" does not necessarily mean a white tie any more than it means the conventional tall man in a top hat under the palm-tree with a circle of negroes round him.

It was a fair picture (not that of the tall hat and the palm-tree—that is a very unfair picture) of the British sailor and trader as enlargers of the Christian faith. And were they not called upon to be so in truth?

What meant the Union Jack with the triple cross upon it? The Chinese flag used only to have a dragon on it, but now the dragon had between its jaws a circle, which was meant to represent the sun. That circle was really the Japanese sun, and it was put there because, centuries ago, China intended to conquer Japan. The attempt was made, but it did not succeed; nevertheless, the Chinese quartered the Japanese sun on their own flag, as though the deed of conquest had been achieved. So the flag of China was a delusion and a lie. God keep the people of England from allowing their flag to be the same. As the English nation floated that flag, they confessed that they were the people who had been conquered by the cross.

The moral argument must ever be put first. Commerce was sanctioned by Christianity, and not Christianity by commerce. He hardly knew how to express his horror and disgust at an argument which he had heard on a missionary platform to the effect that if mission work became prosperous, there would be more demand for English blankets and sheeting, and that, therefore, mission work ought to be supported. One day it seemed to him as though he heard a heathenish song, a parody of the Te Deum, which went something like this: "We worship thee, O Blanket and Sheet, and confess thee to be our Idol, and Jesus Christ, Thy obsequious servant." It must never come to that. It must be:—

[August,

"Thine is the forge, the loom, the mart,  
The wealth of land and sea :  
The realms of science and of art,  
Ordered and ruled by thee."

Let them look at what had happened when there had been no moral argument behind the commerce of the West. The Chinese had been in the habit of calling foreign missionaries and others by a term which was commonly translated into English as "foreign devils." The Chinese words literally meant "Ocean fiends." It arose in the sixteenth century, when two Portuguese adventurers, as Sir Rutherford Alcock recorded, "sailed up the coast of China, with a fleet of thirty-seven vessels, ostensibly for trade, and plundered the tombs of seventeen of the Kings of an ancient dynasty, where treasure was stored, and perpetrated many piratical deeds of violence, so that the populace rose against them and visited them with swift vengeance." The words, "Ocean fiend," were merely the Chinese way of spelling pirate, and a very appropriate term it was, considering that the Portuguese adventurers were followed by Spanish, Dutch, and—let them blush to say—British adventurers some years afterwards, many of whom only too truly fulfilled the name which the Chinese applied to them, for they out-heathened the very heathen themselves. Under such circumstances was it wonderful that a handful of missionaries should not have succeeded in reversing the edict of the millions of China during the fifty years that those missionaries had been in the country? But they had begun to reverse it. Wherever a missionary had made a long stay there was no longer heard the cry of "foreign devil," except from the lips of mischievous boys or girls. Instead of that, the terms applied to the missionary were "Signor or pastor."

It was not the trader who protected the missionary, but the missionary who opened up the country for the trader. The Tientsin correspondent of the *Standard* said, a few months ago: "In almost every instance of new trade centres, new settlements, and ports, being opened up in the Far East, the missionary pioneer has been the first student and interpreter, geologist, astronomer, historian, and schoolmaster, and his example and instruction have first aroused the desire for those commercial wares of ours which subsequently drew forth the traders. The only railway in (North) China runs over a road worked by missionaries, and abounding in mission stations for twenty years before it was found possible to build it, and directly it was attempted to make lines where the missionary had not paved the way, there was trouble and the railway stations were the first things destroyed." *The opening of China was desirable, first of all, in the interests of the Kingdom of God, and then in the interests of com-*

*merce; but the missionary must precede the trader, and commerce must be on Christian lines.*

It was an axiom that Western commerce had been permitted by God because the West had been entrusted with a mission. No national gift had ever been given in order that it might be squandered selfishly. There was in the Scriptures an apparent exception to that principle. It was the case of the Jewish nation. That nation had been shielded from all contact with the rest of the world, but it was shielded just upon the principle that a match which had been struck was shielded before it was used in lighting a beacon fire. So the Jewish nation was shielded in order that, in time, it might set the kingdoms of the world ablaze by giving them the world's Book, the world's Church, and the world's Redeemer. The history of England showed that in the reign of Edward VI. England was not prepared to take up missions in China. Not until the days of Wesley and Whitfield had England washed her hands sufficiently to receive that gift from God. They had only to glance at the signs of the times of the twentieth century in the reign of Edward VII. to see that England was called upon by all that was holy and all that was sacred to carry the mission which God had given her to the vast East. Every telegraph wire and every post-office spelt intercourse, and that intercourse surely meant mission work. Every forge and loom and mart and ocean steamer spelt commerce, but still more surely it spelt mission. The Union Jack of Old England could only spell mission. The word mission was written upon every factory and every wharf in London and throughout the whole land; and, if that noble word was erased, the walls would not remain blank, but there would be other handwritings upon them, such as the handwriting which the King of Babylon saw on the walls when he was feasting with his courtiers. God save England by making her the saviour of lands beyond the seas! The salvation of the next generation of the Chinese depended largely on the persons who were represented at that meeting. England was made up of hearths and homes, and upon those hearths and in those homes Christians must tell their own hearts and tell their children that they all had a mission, as surely as ever a mission was given to such men as Livingstone and Carey and Paton and David Hill. Fathers in their homes and merchants in their offices were missionaries. The mothers who bent so tenderly and sometimes so wearily over the cradles of their children were missionaries. The boys and girls of the homes had a mission wherever they were, and some of them would go out into the Far East to be employers of labour and would influence tens and thousands in years that were yet to come. Were the people of England equip-

ping themselves for the task of missioning the East? Were they men and women of prayer with the well-worn Bible and that grand old-fashioned thing, family piety, in their midst? Might God give to them all the habit of indomitable intercession until their families should indeed become Christian families and this nation a Christian nation, and until the missionary societies should no longer have to appeal for help, but should have men and funds thrust upon them, so that missions became indeed national enterprises of the highest importance, and a Hallelujah Chorus be started by them and caught up in the East by many who should testify that not in vain had the words been engraven in stone in the very centre of London's traffic and commerce,—“The earth is the Lord's and the fulness thereof.”

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### *Concerning our Relation to the Civil Power.*

BY REV. F. W. S. O'NEIL, M.A.

**L**AST year's earthquake not only demolished the visible structure of our Mission work, but it also exposed the foundations to our thankful gaze. We had suspected there was much wood, hay and stubble along with the precious metal, and now we know it. He who threw the building into the fire, is now inviting us to carefully examine the result and learn how we may improve upon the past.

The well-known author, the Rev. T. G. Selby, in a statement of the causes of what may be styled the “Volunteer Union League,” has given the first place to “the decision of the French Government to demand for its priests the status of officials.” This, however, is but one phase of a deeper and wider fact. Before ever such a claim was made, there existed in China an “imperium in imperio,” not by any means confined to our brethren of the Roman church. What caused the bitter opposition to the native Christians? Observe, for instance: (1) the use of such expressions in official proclamations as “means of livelihood,” “protecting charm,” “using the foreigner's power to oppress the people and defy the rulers;” (2) the universal insistence, both by Boxers and magistrates, on excommunication as the only alternative to death; (3) the stigmatising of Christians as “secondary devils,” ready to act as spies for the enemy or even to fight against the soldiers of their own country. These are plain indications that our followers were regarded as unpatriotic and disaffected citizens for their own private ends, siding with the strangers,

whose purpose, though announced to be exhortation to virtue, was not so after all. Now can we Protestant missionaries honestly say that we have done nothing to deserve such a reputation for ourselves or the church? For myself I cannot. Permit me to suggest that, coming to this tortuous realm with our benevolent instincts and ready sympathy, we may perhaps have failed to grasp the full force of our difficult position. It seems a simple and natural act of brotherhood to write a letter to a magistrate on behalf of a friend who we know is being wronged. To let a member far from home, when in difficulty, use the name of the chapel as a guarantee, not of his case, but merely of his appearance at trial, strikes one at first sight as reasonable and harmless. In reality what have we been doing? On the one hand, there is nothing to prevent the suspicious official from assuming that the tiger's claw is only sheathed. We have, as it were, put the whole power of England and her gunboats at the disposal of our Chinese fellow-Christian. And on the other hand, we have unwittingly given this native friend and all others a mistaken conception of the kingdom of God. Our purely spiritual mission may well be disregarded by those who have felt the very palpable attraction of the powerful foreigner's protecting arm. Surely it is hardly necessary to offer proof for a fact that stares us in the face, if we have eyes to see. Allow me to mention an instance from my own recent experience. A member, whose family owns land on feudal tenure from a Mongol Prince, came to inform me that he was being persecuted by his chief's retainers with a view to taking away his lease or extracting a heavy fine. Not without some inward qualms I refused to interfere. What do you think was the gentleman's idea? Afterwards I heard that he was willing to spend a small fortune if he could only procure a Russian permit to establish a foreign office, or have some Russian soldiers to stay a while at his place.

In what light are we to consider the great influx of recent years into the church? Have we taken quite sufficient pains to disabuse the multitude of their loaves-and-fishes expectation? It required three years to prove to Judas that Christ's kingdom was not of this world. We have now, by God's grace, a magnificent opportunity to bring home this absolute law to those who, from whatever cause, have come within our influence.

If it be objected that justice is a right end in itself, let us not forget that there is something higher than justice, viz., the patient endurance of wrong. Here of course the difficulty at once arises that such teaching sounds hypocritical from the foreigner. Nevertheless, to inculcate this paramount truth is his duty. Though, with our Master, we refuse to interfere in politics or the dividing of

property we can, with Him, show our love in less ambiguous and more lasting ways. We may not indeed divest ourselves of the nationality that brings with it so much misunderstanding, but we can, like Paul, use it sparingly.

How then are we to purify the church at this critical stage? A longer probation, a stiffer examination, a more careful enquiry into character, may all be advisable. But these methods do not touch the root of the matter unless it be made clear to all our members and would-be members that their connection with the church is not meant either to help them in law-troubles or to lessen their payments to authorities. Here are two statements of a spiritually-minded elder: (1) Wherever disagreements with officials were commonest, persecution was greatest; (2) the way to prevent insincere applicants from seeking admission is to put a stop to our assisting in Yamén business.

In short, brethren, *the question is, after all, not how long Russia is going to give us liberty to preach, but how we are using the liberty we have.* Christianity never did win and never will win by insisting on its rights. For a missionary to demand British troops to shield his converts, or to help them in enforcing just claims, as seems to have been done in Chihli is, to say the least, exceedingly perilous for the future of the cause. We may hold that the paradoxical commands of the Sermon on the Mount are not meant to be taken literally. But does not the whole tenor of Christ's life show that the strength of our religion lies in weakness, sacrifice, actual loss, the negation of force—whether of bayonet, wealth, or act of parliament—the death of the grain of wheat that much fruit may be borne?

God has wonderfully blest our labours during the three decades of the mission. Though we fear that a large proportion of the 19 or 20,000 members have built on the sands of a false hope, we know that the true seed of the kingdom is planted in the hearts of not a few, whose inner life, touched by the divine finger, has grown in the recent storm. Shall we allow ourselves to be satisfied with the easier and shorter road that, like a baneful shadow, has dogged the footsteps and misled the judgment of God's people from the beginning? A vision of the hell in one's own heart and in one's surroundings is indeed enough to drive one to despair of ever leading a single Chinaman to Christ, but only to despair of self. In setting out upon the new epoch of the great church entrusted to our care, let us rely more unreservedly upon the only possible source of permanent success—the Holy Spirit.

*The Relation of the Missionary to the Magistrates.\**

BY REV. JACOB SPEICHER, AMERICAN BAPTIST MISSION.

**M**Y theme is an important one, though difficult perhaps to treat minutely. It will not do for us to attempt to make any dogmatic statements, though there are certain principles which will be stated unequivocally. The subject is comprehensive. On the one hand, it will not do for us to be too narrow in our sympathies with this topic, and on the other hand, it is not our desire, nor is it in keeping with the best tradition of our denomination, to be too liberal in considering the subject of the relation of the missionary to the magistrates. Nevertheless the condition of certain parts of our mission field calls for mutual discussion of this theme.

It will not do for us to maintain in these days of storm and stress in China that there ought to be no official relation between the missionary and the magistrates. Our own government has made a treaty with the Chinese government concerning the status of our persons while living in China as missionaries. The official magistrates can and do demand the passports of some of us before granting us permission to travel through their district. The magistrate is also held strictly responsible for any attack which may be made upon the person of the missionary while traveling through his domain. The missionary is oftentimes placed in charge of thousands of dollars worth of property belonging to our Missionary Union, and it is the duty of the magistrate to protect this property in time of danger. Then again what is of still greater importance, because of the peculiar condition of the Chinese nation at the present time, the missionary is in a large measure the guardian of the lives of many of his converts. After considering the importance of all these obligations and responsibilities I think it is idle to maintain that a missionary ought to have no relation with the magistrates.

Granting then that we have relations with the magistrates, let us undertake to answer the question, what these legitimate relations are and how they can be fulfilled to the well being of the community and to the advantage of our mission.

In the first place, What are our official relations to the magistrates? We most emphatically repudiate the honor the Chinese government bestows upon us in making the missionary of equal rank to a district magistrate. That may suit Roman Catholicism, but we as ambassadors of Christ, missionaries of the gospel of the living

\* This essay was read before a conference of missionaries at Chow-chow Fu, Swatow district, in February, 1900. The topic is perhaps of more importance to-day than eighteen months ago.

God, cannot accept the burdens of this honor. In doing this we would also utter our protest against the implied understanding, taken for granted by the Chinese government as it would seem, that we are in some sense political officials representing the interests of our own governments in China. I think that we as evangelical missionaries need to protest against this imputation. We owe it to ourselves, to our churches at home, and also to those who are ignorant as to the real nature of our mission in China. The granting to missionaries the rank of a district magistrate is a snare for all true spiritual missionary work. We cannot afford to be indifferent to its dangers, external as well as internal. A protest of the united evangelical missionaries ought to be made known throughout the length and breadth of China. Perhaps I may be mistaken, but in this bestowing of political honor upon religious teachers I detect the beginnings of the State attempting to control the Christian church, which is only another way of saying the future church controlling the State. Missionaries have to do largely with principles and precedents. Let us learn the lesson history teaches us and be intensively responsive to the opportunity to make known the dangers of ecclesiasticism and to proclaim the true character of evangelical faith as distinguished from the historical Catholicism.

We repudiate then the political recognition of the Chinese government. In doing so we destroy the *theoretical* aspect of officialism of our high calling; but the *practical* aspect of the same problem still confronts the missionary in this part of China. The missionary is looked upon by the Chinese people not only as a person of wealth but also as one representing the political power of his government besides holding the honorable position of a teacher. This is perfectly Chinese and in accord with their own ideas of propriety. We protest and expostulate, but all our explanations will not convince the common people, excepting perhaps that we are very humble in the use of our power. There are reasons why the people cling to the belief that we do represent the interests of our government, for many can remember the circumstances which led missionaries in days gone by to obtain the presence of gun-boats in the harbor to help the missionaries to obtain what they desired. The natives reason that a man who can bring such things to pass, must have authority and power worth respecting. It is this reputation to which we have become heirs which is the prime cause why we are sometimes asked by our own people to have relations with the magistrates which would be injurious to the spiritual development of our work. It is this reputation, I say, which brings to a missionary, situated in a large center, many men of questionable character who come to him under the pretence of being interested in the

gospel but whose real purpose is to seek protection from the consequences of their own covetousness and crimes. In these parts the missionary is, to some extent, the same refuge which David proved to be while abiding in the cave of Adullam. "When every one that was in distress and everyone that was in debt and everyone that was discontented gathered themselves unto him and he became a captain over them." Whatever use David might have had for such men, their coming to our chapels does not add to the merits of the real purpose and aim of our life's work. Some of them, it is true, are led to consider higher ideals of life and in time become true believers, but it is also true that a very large portion of them never become interested in the gospel. This is only history repeating itself. Some time ago when reading Neander's "Denkwürdigkeiten aus der Geschichte des Christentums" I came across the following passage:—

.... "Augustine therefore applied these words of the Lord to such persons when he cried, How many seek Christ only to receive temporal benefits? The one has a lawsuit, and therefore seeks the support of the clergy. Another being oppressed by one more powerful, seeks refuge with the church. A third person seeks that a word be spoken in his behalf to a man by whom he himself is esteemed of little worth. As the one, so the other." ....

An exact description indeed of a large portion of men who come to our chapels in these days. Are we content with such a condition of affairs? If so then we have indeed lost the apostolic ideals. The coming of such men to our chapels puts us in a wrong position before the world. The missionary of course does not encourage their coming, much less do they receive aid from him, but they need not ask for it; these questionable characters need only attend the meetings at our chapels regularly, and that is often sufficient for keeping their adversaries at bay. The better element, who by the way are watching the various missions very closely, do not like this perverting of justice, and many have become opposed to Christian missions because oftentimes the Christian chapels become a rendezvous of 告訟者 (litigators) and all sorts of people in distress because of their own wickedness. The magistrates also get a wrong impression of the true character of our work if we allow these men to go parading with our influence by uniting themselves to our mission during the time they have a lawsuit on hand. As far as my limited experience goes I do not think the magistrates, as a rule, are openly hostile against our mission work if they are certain that we do not give encouragement to men having lawsuits. It seems to me that we ought to let the magistrates as well the common people know that we are opposed to the practice of making the church a refuge

for people having lawsuits. If we did this we would establish our relations with the magistrates on a basis of friendship and co-operation for truth, honesty and justice. However much the magistrate may ignore justice and deny the truth we as missionaries cannot afford to have even the suspicion of doing so rest upon our work. Nor can we permit the idea to become more prevalent than it has already become that the missionary is a good lawyer to obtain to represent cases before the magistrate. The Catholic priests have this reputation. When one whom some of us know was asked by some city elders why he took up cases of men who unquestionably were in the wrong the priest answered, **我到此若遠欲作何事.** "And for what then have I come so far?" He considered *that* one of the chief functions of his calling. The entire mission endeavor in this district suffers because of this wrong use of their power and office. I do not know of an evangelistic missionary who has any sympathy with such a gross surrender of his high calling. We all hold that to take up a case of a long-standing feud between heathen in the hope of obtaining an opening for the introduction of the gospel is a mistake. We will preach the gospel to both parties, but it ought never be said of an evangelical missionary that he has carried a case to the magistrate which antedated his coming to a village. The promise that is sometimes made that if the missionary will give them a little help they will all become adherents to our mission, is a snare of the devil to pervert the ideal method of preaching the gospel. Besides it is very seldom that such a venture produces a normal Christian character among the people. The very foundation of such mission work is not built upon the gospel truth; it may have the appearance of the real, but time will show it in the proper light. This is the case with the Catholic mission throughout our field. For a season hundreds clamor to enter the church, but after the case is settled there is a great falling off until hardly any traces are left of the whole missionary effort. It will pay us as a mission, even from a policy of expediency, leaving out the moral side of the problem, to have nothing to do with magistrate cases whatever, excepting in cases of severe persecution of our Christians. This is also the desire of H. E. the U. S. Minister at Peking. He advises the missionaries "to refrain from interfering in lawsuits or prosecution in which native Christians may be interested, when the cases are purely Chinese, involving no foreign interests and not being cases of religious persecutions." The relation of the missionary to the magistrate is thus defined by our political authorities. It is a very satisfactory definition to us who seek qualitative rather than quantitative mission successes. We are not allowed by our superior authorities to run semi-mandarin

offices. Nor is it our desire, I am quite sure, to have such relations to the magistrate because of the injurious effect it would have upon our work. Hence the motto of our mission—to offer no help to any native in his case before the magistrate that do not amount to a case of severe persecution **BECAUSE OF HIS FAITH.**

Secondly.—*Our relation with the magistrates in cases of persecutions of Christians.*

Is it our duty to protect our Christians from persecution? The native Christian, by reason of his religion, cannot do many things which his heathen neighbors think it his duty to do and as they sometimes judge they are bound to do if they are to be tolerated in the village. His refusal to submit brings upon him trials and tribulations. We missionaries rejoice in the moral fibre of these loyal ones; they are our crown of rejoicing. But while we rejoice in the steadfastness of their faith, the native Christians suffer. What are we to do? In the first place I think it is well for the missionary to remember that this is only fighting the good fight of faith, and for this very reason we ought never to be too ready to help them in getting redress and revenge upon their oppressors. We are not to step in between the life of faith of the individual believer and his Saviour. It is our duty to teach the native Christians to put their trust in God and not in the missionary. The common habit of many of the native Christians to come running to the missionary with every petty case they have on hand is not conducive to the growth of their inner spiritual life. I am afraid many native Christians do not show that submissive spirit in time of persecution which our Lord and Master bids them show. Are we missionaries the cause of this failure on their part? I hold that even in a clear case of persecution it is well for us to be very careful and to think twice before we offer them any political help. For after all we can never be absolutely certain that things are just exactly as they were related to us. The Chinese have such a fine art of suppression of a fact or of presenting their own side of the story that it needs all the discernment a missionary can master to escape being duped. We know in our own experience of missionaries being hoodwinked and made to stake their everything, so to speak, for what afterwards proved to be a lie. These revelations are important lessons for us who are but beginning to understand the real Chinese character! If then our oldest missionaries have had such experiences, how all the more careful ought we who are but juniors to be in offering our help, even to our converts, in times of distress. Now I do not maintain that we should never come to the rescue of our people in time of persecution. I only hold that we should let God's plan of suffering for the gospel's sake have its sway, and only when the very towns and

villages ring with the outrage made upon the Christians, and there is no other way to bring the evil-doers to their senses, then, and only then should we seek political aid. We all know that in many cases it is not necessary to seek the aid of the authorities if we only urge patience to our converts and practice a little of it ourselves. But there are cases of persecution which by reason of our unwillingness to aid the Christians at once become all the more unendurable to our people as the time passes on. Our goodwill toward all men, even including the oppressors of Christians, leads the evil-doers to misunderstand us. The continued persecution is hard on the Christians and has the effect of bringing about a little hard feeling on the part of the native Christians against the missionary because of his refusal to use his power to stop the evil. But the missionary has his compensation that he is surer of his position, and the suffering of the Christians for *Christ's sake is also a glorification of God's name among the heathen.*

There is another aspect of the question of persecution of our Christians. It is in reference to the Catholic problem confronting us in this district. The heathen throughout our field know that it is safe for them to persecute our people if they unite with the Catholics. A more deplorable condition cannot be imagined. It prophesies a very serious religious problem to be solved in this country. What is the proper attitude for the missionary to take in this crisis? What is the missionary to do when he has positive proof that the Catholic priest has taken up a case with which he has absolutely nothing to do? To seek the magistrate is a questionable method, because we do not and cannot do the things they have no scruples in doing. To carry these cases to our Consuls would be simply overwhelming them with missionary cases. But on the other hand, to permit these men to carry on thus with utter disregard to the rights of our mission enterprise is contrary to the very law of self-preservation. The magistrate would rather have the friendship of the French priests than any missionary from any other country. He considers that the French priests have more power to support or injure the magistrate at Canton and Peking than the missionaries of other nationalities. For this reason it is almost impossible to get a just decision from the magistrates in this district when the Catholics are involved. The magistrates rather desire to have the two foreigners pitted against one another, for then the magistrate supposes himself to be excused from giving judgment in the case. This unfortunate pitting of the missionary against the Catholic priest should be discouraged both for the sake of our reputation as religious teachers and also because of our relation to the magistrates.

Thirdly.—*The relation of the missionary to the magistrate ought to be one of mutual friendship if possible.* And in order to be on good terms with the magistrate we must not be urging a favorable decision of any case. The less we have to do with the magistrate in regard to cases the more popular we shall be with the officials and the better class of natives. The magistrates resent any interference in their office on our part, though they may fear to ignore the demands of the missionary. The Catholic priests can get almost anything they desire, but then it does not raise them in the estimation of the magistrate and the better class of natives. Our relation with the magistrate is on an entirely different footing. The Catholics are noted for their relations with the magistrates; let us try to be distinguished for our position. To aid this common understanding between the missionary and the magistrate it is well perhaps to call on the magistrate and to tell him plainly what we consider our mission to be in China. We are not in this country to bring about a state of confusion as to the question of right and wrong, justice and injustice. We owe it to the character of our work that we reiterate our position again and again in order that there can be no mistake on the part of the people, from the highest official to the beggar, as to the nature of our work. We are not sent out here to preach to any one class of people. There are a large number of men of good reputation that are willing to listen to what we have to say, but their moral sense of right is injured sometimes by the way evil-doers escape justice, because they were smart enough to get the help, perhaps only indirectly, of the mission. Our friendly relation with their magistrates, honoring them for their office sake, also makes a good impression upon these men. A friendly call upon the magistrate, *absolutely free from asking any favors*, makes a very good impression, as that is considered a new departure to them. It is generally taken for granted that when a missionary calls upon a magistrate he has a case on hand, but inasmuch as our conversation with the magistrate is purely friendly and of a social nature and will become the talk of the street in a few hours after our visit, we make a good impression upon the whole community. I have done this, and the result has been satisfactory in so far that a large part of the city elders and other leading men of the city have become personal and intimate friends of ours. Some missionaries may not care for the personal friendship of the magistrate and may put very little faith in the loyalty of the influential class to a foreigner. Each one has a right to his own opinion. I for my part would rather have the friendship of one of the city elders of Kit-yang\* than the

\* It was largely due to this friendship that we were permitted to live at Kit-yang during the entire crisis of a year ago and were not molested in building a commodious chapel and a two-storyed dwelling house.

friendship of ten men who have lawsuits on hand and are seeking the missionary's aid to help them out of distress. At any rate we owe it to our churches at home and to our native Christians that we keep the reputation of our entire mission clean and wholesome. We must not let any of our chapels become a rendezvous for men seeking our protection from the law of justice of China, and in doing this we will have the thanks if not the personal friendship of the magistrates and better element of every community.

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### Future Missionary Policy in China.

*A Notable Conference of Missionary Secretaries.*

BY REV. ARTHUR J. BROWN, D.D., NEW YORK CITY.

Secretary of the Presbyterian Board of Foreign Missions.

**N**OW that immediate danger of the further destruction of missionary life in China has probably passed, stupendous problems of reconstruction confront us. Never before in all the history of missions have such difficult and delicate questions called for answer. The work of the largest mission field in the world is paralyzed, many stations have been abandoned, and the missionaries have been fugitives in the port cities, and in Corea and Japan, while at home the expediency of the whole missionary enterprise is being challenged, the boards are urged to send no more missionaries to China, and some people frankly say, that in any event they will give no more money for missionary work in China.

In these circumstances every board has a heavy responsibility. In order that we in the Presbyterian Board might have sound counsel, we first sought the opinions of the missionaries themselves. So we cabled to those assembled in Chefoo, asking them to hold a meeting, consider the policy that ought to be adopted, and wire us their judgment. Providentially, there were about forty Presbyterian missionaries from China in this country on furlough. We selected eight wise, devoted men, representing all our missions in China, brought them to New York at the expense of the Board, and spent many profitable hours with them, listening to all that was in their hearts, after the months of thought and prayer which they had naturally given to the subject. Nor was this all, for we wrote to all the other missionaries from China now in the United States, explaining that while it was impracticable for financial reasons to bring so many to New York, yet we desired their opinions too, and requesting each one to freely write any suggestions. Thus we did everything in our power to ascertain the views of the devoted missionaries themselves.

Realizing, however, that the questions before us were common to other boards similarly situated, all the boards of foreign missions in the United States and Canada, having work in China, were invited to send delegates to an interdenominational conference in New York. The invitation was cordially accepted, and September 21 thirty-two delegates assembled in our board rooms, representing nearly all the leading Protestant bodies of America. In this conference also the entire ground was traversed, step by step, including a docket, embracing thirty topics and sub-topics. The conference was of extraordinary interest and value. While the discussions were free and the opinions not always unanimous, yet harmony prevailed to a remarkable degree. The session began with a season of special prayer for divine guidance, and never was prayer more plainly answered. We separated, feeling that we had been greatly helped, that our vision had been clarified, and that we were prepared to submit clearer judgment to our respective boards.

The main lines of policy agreed upon by both missionaries and board representatives (for with one minor exception practically identical views were expressed in the two conferences), and which will now be voted upon by the boards concerned were as follows:—

#### RESUMPTION OF THE WORK.

1. While the uprising in China has, of course, had a restrictive and in some places a deeply injurious present effect on missionary operations, there is no adequate ground for discouragement, and the work ought to be, and must be resumed at as early a date as may be practicable and wise. There is no disposition to be reckless in reopening stations. We do not underestimate the possible consequences of premature resumption of work. The servants of the Lord must be sensible. But not for a moment are we discouraged. Clear, strong, and unanimous was the note of both conferences that God will overrule this disturbance for the furtherance of the gospel, that just as the most successful era of missionary work in India followed the mutiny of 1857, so will a new day for China date from the Boxer riots of 1900, that not only should every destroyed station be rebuilt, but that plans should be made for reinforcements and increased expenditures, in order that the Church of God may seize the coming strategic opportunity to win China for Christ. The missionaries in particular were united and enthusiastic in the conviction that a large number of new missionaries will be needed next year, and that the young men in the theological seminaries should be encouraged to apply for appointment.

## AN AGGRESSIVE POLICY AT HOME.

2. In view of the public interest in China, the frequent denial of the validity of the whole missionary enterprise, and the fact that the missionary cause now has the attention of the country as never before, it was unanimously agreed that we should adopt an aggressive policy at home. A committee was therefore appointed to prepare a joint letter to the American churches, reaffirming the divine authority of missions as of supreme and perpetual obligation, emphasizing the true significance of the present situation in China, and summoning the churches to special gifts for the reestablishment and enlargement of the work, and to the observance of the week beginning October 28th, as *a week of special prayer*, with memorial services for martyred missionaries. It was also voted that the letter should include reference to the noble fidelity of the Chinese Christians under the awful persecution to which they have been subjected, commend them to the sympathies and prayers of God's people everywhere, and heartily indorse the appeal of Minister Conger and representative missionaries in Peking, for relief contributions, the conference holding that these Christians were worthy of a generosity similar to that which has been extended to the famine sufferers in India.

## THE MISSIONARIES NOW IN CHINA.

3. Sympathetic consideration was given to the embarrassment of the missionaries who were crowded in the port cities, with only the scanty clothing they happened to be wearing when they fled from their stations, and forced to pay high prices for rent and supplies. Is the interruption of work likely to be so long continued that they should come home? Both furloughed missionaries and board representatives felt that a general recall to America was neither necessary nor expedient. Such a return would involve an enormous expense, for our Presbyterian Board alone has over 150 China missionaries still abroad. It would destroy the continuity of the work, leave the Chinese Christians to unrelieved suffering and disaster, and the remaining mission property to be still further damaged. It would make it impossible to resume the work if, in the providence of God, such resumption should be practicable within a few months. The home church would be unfavorably affected by such a general withdrawal, naturally construing it as an admission of defeat, and indefinite postponement of missionary work, and in consequence diminishing gifts, while as the usual term of service in China is about eight years, so many furloughs now would mean that eight or nine years hence most of the missionaries in China would need a furlough, and so another general exodus would be necessary, thus

practically subjecting the work for an indefinite period to alternations of vigorous effort and more or less complete inaction. All agreed therefore that, except where conditions of ill health or nervous strain render an immediate return necessary, the missionaries then on the field should await developments in Corea, Japan and such China ports as might be safe, in anticipation of an early resumption of the work, the care and reconstruction of the mission property, and particularly the guidance and comfort of the Chinese Christians, who otherwise would be left to the wolves as sheep having no shepherd. The suggestion was made that missionaries who may not be able to return to their own stations might temporarily assist other stations or missions.

In like manner there was general agreement that while each board must determine for itself when missionaries on furlough and new missionaries under appointment should leave for their respective fields, such missionaries should not anticipate an indefinite delay in this country, but should hold themselves in readiness to sail at such dates as might prove practicable in consultation with their respective boards. Some of these rested, vigorous men may be needed at once to relieve their North China brethren who have been exhausted by the awful experiences of recent months.

#### THE QUESTION OF INDEMNITY.

4. Much time was given to the question of indemnity. Eight boards reported definite knowledge of destroyed or damaged property, in some instances to a very large amount, while most of the other boards anticipated losses. Not all saw alike on this question. There was, however, unanimity in the conviction that it would be highly unbecoming in the followers of Christ to manifest a mercenary spirit and make exorbitant demands upon the Chinese, especially as corrupt officials would probably squeeze the required sums out of the innocent villagers and count themselves lucky in getting off so easy. After full discussion, vote was taken upon the motion that: (a) When the governments shall ask for information as to claims for indemnity, such claims should not include suffering, loss of life, or interruption of work, but only the actual value of destroyed or injured property, and the extraordinary expenses incurred in consequence of the troubles, and (b) in exceptional cases, for loss of life which has destroyed the means of support for wife and children.

The question being divided, (a) was carried unanimously, though one delegate did not vote. On (b) a majority held that in such cases a claim might reasonably be made on behalf of an otherwise destitute family, though a minority felt that not even then should a money value be placed on missionary life, and that the care of dependent

relatives was a proper charge on the home church. It was unanimously voted that claims for indemnity should not be presented by individual missionaries directly to the civil authorities, but only through their respective boards, and that it was inexpedient to appoint an interdenominational committee to collate and present these claims, but that each board should act for itself.

The thought here was not to interfere with the liberty of any missionary, but rather to relieve him and also the government. Several hundred missionaries are involved. They are widely scattered. While a few are so situated that they might effectively push their own claims, a large majority would be under great disadvantage in conducting the necessary negotiations. Nor must we forget the embarrassment to which our government might be exposed. The State Department has been exceedingly kind, and no member of the administration has ever even hinted at the annoyance of which Lord Salisbury complained in England. Nevertheless, we can readily see what delicacies would be involved if so many individuals were to be pushing indemnity claims with varying degrees of vigor and with widely different ideas as to what objects should be included. Moreover, experience with Oriental governments hardly justifies the belief that the indemnity will be paid within ten days! While the negotiations are pending, how are the missionaries to be carried? They must have immediate reimbursement for the extraordinary expense which they have incurred. Manifestly the boards must stand behind the missionaries, promptly meeting their necessary and pressing obligations, and then deal with the government regarding the indemnity. The boards are better able to bear the burden of delay than the individual missionaries. In the Presbyterian Board we shall follow the analogy of our annual estimates, ask each individual and station to make out a schedule, have it voted on by the mission and then forwarded to the board in New York. In this way the vexed question of indemnity can be handled in an orderly and prudent manner. We shall avoid demands which might subject the whole missionary enterprise to criticism, and we shall not embitter the Chinese by taking what might be deemed unfair advantage of them.

#### MISSIONARIES AND THE CIVIL POWERS.

5. The conference was not disposed to allow critics to define the relation of the missionary to the civil power, especially as those critics do not ordinarily distinguish between the radically different practises of Roman Catholics and Protestants. It was felt that this would be a good time for the Protestant missionary bodies to put themselves on record. As such a paper could not wisely be framed

amid the hurry of a conference, a committee was appointed to draft it and to report at the annual joint conference next January. Meantime, the Presbyterian missionaries unanimously declared it to be their rule not to apply to the civil authorities unless absolutely necessary, and that they had repeatedly refused to make such appeals when they might reasonably have done so. The Rev. Dr. A. A. Fulton, of Canton, stated that he had not appealed to the civil authorities half a dozen times in twenty years. The Rev. A. M. Cunningham, of Peking, had appealed only twice in eight and a half years, and then simply to transmit information; the Rev. P. W. McClintock, of Hainan, only once in eight years; the Rev. Dr. J. N. Hayes, of Soochow, once in eighteen years; the Rev. J. H. Laughlin of Shantung, never in nineteen years. And the missionaries stated that they believed themselves to be fairly representative of the practise of American Protestant missionaries in China.

A significant indication of the attitude of the boards was given in the vote on a request that had been cabled from China to several boards, asking them to protest to Washington against the proposed evacuation of Peking by the allied armies and the reinstatement of the Empress-Dowager as disastrous to missions. Some of the missionaries thought such a protest should be made on the ground that the withdrawal of the armies and the reinstatement of the Empress would be construed by the Chinese as a victory for them, destroy the moral effect of the occupation of Peking, and perhaps lead to the renewal of trouble. The interdenominational conference, however, unanimously voted to take no action. Some of its members had decided convictions as to what the governments ought to do; but they held that it was not proper for missionary workers, as such, to proffer unasked advice to the government in a matter so distinctly within its sphere, nor were they willing to go on record as saying that an armed force is necessary to missionary interests anywhere. While several of the missionaries felt that the instigators and leaders of the uprising should be punished in the interest of future security, the majority declared that this question also belonged to the government, which was understood to have it under consideration, and that any demand on the part of missionaries or boards was to be seriously deprecated. The power of the sword has not been committed to us, and the civil magistrate to whom it has been committed should, in our judgment, exercise that power on his own initiative and responsibility.

#### THE QUESTION OF COMITY.

On May 15, the Presbyterian Board adopted a declaration of principles of comity and expressed to its sister boards its cordial

willingness to co-operate in any practical measures to carry them into effect. The suggestion was made that a providential opportunity had now occurred. Manifestly the conference could not take final action on such a question, but it unanimously adopted the following resolution:—

It is the judgment of this conference that the resumption of mission work in those parts of China where it has been interrupted would afford a favorable opportunity for putting into practise some of the principles of mission comity which have been approved by a general consensus of opinion among missionaries and boards, especially in regard to the overlapping of fields and such work as printing and publishing, higher education and hospital work, and the conference would commend the subject to the favorable consideration and action of the various boards and their missionaries.

Each board will immediately inaugurate a vigorous foreign missionary campaign among the home churches. In the Presbyterian Board, we are urging the missionaries from China now in this country to avail themselves of the public interest by freely contributing articles to religious and secular papers and to give all practicable time to the home department secretary for addresses. We are calling upon the churches not only to maintain their usual gifts but to provide a large fund with which we can meet the extraordinary expenses incurred during recent months, and in due time rebuild the ruined stations and enlarge the work. We propose to divide this estimated special expenditure into shares of one hundred dollars each; and endeavor to place them with churches, societies, and individuals, such shares to be in excess of ordinary contributions and of the fifteen per cent increase required for the maintenance of the regular work.

It will thus be seen that the steady tone of both conferences was distinctively hopeful. All felt that the American churches are now being brought into new relations with the unevangelized races. They must no longer regard foreign missions as simply one of many causes calling for collections, but be led to recognize the world-wide preaching of the gospel as the great work for which the church is set. May we not confidently rely upon the prayers of all the friends of missions as we now summon the churches to go forward in the name of the Lord of Hosts?

#### THE MARTYRED MISSIONARIES.

Very tender was that part of the conference in which report was made of martyrdoms. Only two boards represented were thus bereaved, but they have lost heavily. The American Board announced the massacre of one man and two women at Pao-ting-fu and the entire Shansi force—five men, five women, and five children. The Presbyterian Board mourns the death of three men, two women,

and three children at Pao-ting fu—a total for both boards of eighteen missionaries and eight little ones. Considering the large number of American missionaries in China, and the magnitude and violence of the outbreak, this is a comparatively small numerical loss. But when we add the European missionaries who also ascended in that tumult of fire, the list lengthens to appalling proportions. None who knew them can scan that roll of martyrs without feeling that the soil of China has been forever consecrated by the blood of God's saints—"of whom the world was not worthy." May God show the shining of His face through the cloud of sorrow, and may He grant to those who remain a new spirit of love and power for the Master who Himself tasted the bitterness of death for us all!—*Missionary Review of the World.*

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Delay the Study of the Classics.*

BY YÜ-AN LIU CHI.

WE are indebted to Rev. W. B. Nance for the following translation of a part of a circular published by a few of the more enlightened native teachers of Soochow, who are conducting their schools along the line of the reform advocated. The arguments advanced are well calculated to impress favorably the Chinese mind, and this movement in Soochow is one of the ever increasing evidences that China is waking up.—ED.

According to the Chou Kuan (周官), the Pao-shih (保氏) in charge of the training of princes (國子) taught them the "Six Writings." (See Williams' Middle Kingdom, Book I, p. 583 ff.) When the T'ai-shih (太史) of the Han dynasty examined youths, those who could read 9,000 or more characters (字) received the degree of shih (史). This shows that the ancients used word-study in elementary instruction. The scholars of the Sung dynasty surpassed those of the Han in the attention they gave to ideas (as distinguished from the mere form of composition), though their "Conversations" (語錄) are for the most part entirely in colloquial style. Chu Hsi collected them into what he called Chin Ssü Lu (近思錄), to be used as a kind of introduction to the study of the Four Books. He

also compiled a "Little Learning" and a "T'ung Mêng Hsü Chih" (童蒙須知) for the instruction of beginners. Thus Chu Hsi, though he wrote a commentary on the Four Books, was in no hurry to set them as a task for children; how much less the Five Classics!

Under the Yüan dynasty, Ch'êng Wei-chai (程畏齋) illustrated Chu Hsi's idea in the production of his 讀書分年日程 (a graded course of daily lessons for several years). His treatment of Elementary Learning includes Learning Words (習字) and Learning to write Easy Wênlî (i.e., learning to turn sentences spoken in colloquial into Wênlî), for learning words is the way to get the use of the pen, and translating colloquial sentences into Wênlî is the way to learn to compose. These are two things of such importance that neither of them can be delayed.

In the Nei Tsê section of the Li Chi it is said, "At ten years of age he goes to the school-master to learn to write and cipher"—to cipher, that is, to learn to use the abacus.

During the Ch'ung Ning period of the Sung dynasty (A. D. 1102—1107) a second degree examination based on mathematics was established. Liu Fu-t'ing (陸桴亭) also, in his Ssü Pien Lu (思辨錄) says, "Computing is one of the Six Arts, and though it may seem unimportant it is in reality of great importance." Hence the student must not neglect mathematics.

Now our present policy of teaching the meanings of words from the first is identical with the ancient method, which based elementary instruction on the study of words. Following this up with the use of simple and easily understood readers is carrying out the idea of such works as the "Conversations" of various scholars, Chu Hsi's Chin Soü Lu, etc. In the study of words the teacher should require writing from copy, and should also give phrases orally in colloquial, requiring the student to turn them into Wênlî phrases. This corresponds to (Ch'êng Wei-chai's) "Learning Words" and "Learning to write Easy Wênlî." Instruction in mental and written arithmetic and in the use of the abacus for their practical value, is also identical in idea with the ancient study of numbers.

If, therefore, anyone who has not investigated the matter considers these to be 'modern' methods, let him know that everyone of them had its origin with the men of old and has a long history behind it. We are merely walking in the old paths, and who dare call them new!

Or if it be said, "A schoolboy's hours are worth thousands of taels, and the shelves are running over with useful books; shall we then turn aside to these rude, uncultured subjects and waste on them the hard-got years and months?" We reply, That is not the

alternative. You have not grasped the advantages of the method. Permit me to indicate them in rough outline:—

In these days children usually enter school at the age of six. Those who have unusual natural ability can, of course, finish the Four Books and Five Classics by the time they are twelve or thirteen. But persons of exceptional gifts are rare: the great majority have only medium endowments. It is only the one in a thousand who can make a name for himself by his great accomplishments; while those who fail in their studies and give them up to learn some other craft are found in every village. I have seen people leave school after years spent under a teacher, who when questioned upon the Classics they had studied were utterly lost for a reply, and who, pen in hand, desiring to write a letter home, could not form the first phrase; and their number is countless. Did they not study the Classics in their youth? Yet this is the result. Can it be due entirely to the laziness of teachers? Is it not rather due to the lack of easy readers to prepare the way, and elementary exercises in composition to lead on to an understanding of Wén-li? But if we follow the method of the ancients, and beginning with word-study teach our pupils easy composition, writing and arithmetic, in three or four years even the dullest will have some slight ability in the use of particles (虛字). and will understand Wén-li. One can then stop to learn a trade, if he cares to, and his knowledge of accounts, letter writing and arithmetic will be quite sufficient for all his needs. As compared with spending years in the study of the Classics and becoming really proficient in no occupation at all, the advantage is infinite. It is all the difference between what is useful and what is of no value; which is worth while, which is pure loss, the "man in the street" is fully competent to decide. In view, then, of the widespread lack of means and the great difficulty with which the expenses of the schooling of children is provided, as compared with such haste to be studying the Classics with the sole result of utter waste of time, how much better it is to delay their study and receive a certain return within a few years?

Now I am not saying that the Classics need not be studied. My contention is, on the one hand, in the interests of beginners, viz., that they may without disadvantage put off such study in order to secure the life long advantages coming from the study of easy text-books. On the other hand, I am looking to the interests of parents and guardians: that any man—scholar, farmer, craftsman, tradesman—may choose for his son any occupation he pleases, and not be so bound by his awe of scholars as to feel it necessary to force his son to become one against his natural inclinations and abilities.

Now, granted that it is not necessary for a boy to become a professional scholar, the study of easy books will be quite sufficient for his educational needs; then why waste his strength on the Classics, to no good purpose, neglecting practical studies which bring never-ceasing benefits. My desire is that those who have boys to send to school, put into their hands at once such books as the "New Way of Learning Words" (新編識字) instead of following the beaten track and copying those who went before; that they give attention to proper order and grading so as to escape the bane of improper classification and secure students' getting to the bottom of what they study. When those of fine abilities have had three or four years of such training, then put them into the Classics, and they will not merely be able to understand the easier explanations of the Commentary, but even in the deeper passages of the text itself they will be able to reason out and come at the meaning for themselves. And since the acquisition of knowledge has already become easy, progress is rapid, and when he puts pen to paper his style will be five-fold more rich and clear than if he had spent his time wholly in memorizing.

Now giving four or five years to elementary studies and three or four more to the study of the Classics will bring a child who enters school at the age of six to fifteen or sixteen. Surely that is early enough to get a degree. May not delaying the study of the Classics, then, be considered a short cut to graduation? If on account of stress of circumstances or natural limitations, one who has gone to school several years desires to change to some other occupation, being already well up in writing and arithmetic, these will be useful to him, no matter what he chooses. Any one who wants an apprentice will be glad to receive him, and boys who know something of the reasons of things will easily succeed when they turn to learning a trade. What comparison can be made between them and the "neither grass nor weed" kind, who can do nothing at all? It is to be hoped that fathers and elder brothers will carefully consider the advantages and disadvantages of this program. And as for those who have already studied the Classics but do not understand them, they should make haste to put them aside at once and study easy books instead, till they understand them thoroughly, after which they may take up the Classics again and get the benefits of their study all the sooner.

This method has already many times produced real and tangible results; what I say is not mere unproved assertion of private opinion, and they who have tried it can bear witness that I am not using empty words.

But if it be said further: What you say is all very true, but where are all the good teachers to come from? I reply there need be no anxiety on that score. It is a difficult thing to teach the Classics; it is easy to teach elementary books. Will not one who can teach the classics be able to explain primers? If any father or elder brother should request the teacher to use simple text-books and the teacher should persistently refuse to do so, he would prove himself to be a hinderer of youth; surely no enlightened teacher would be guilty of that. Furthermore, the results of this method are already evident. To speak of Soochow alone, there are already four or five schools which teach only elementary books and easy composition. There will be no lack of those who will hear of the growing reputation of these schools; then there will be many who will imitate them, and the resultant blessing to youth how can its depths be sounded? So I have presumed to write this on the basis of personal experience for the information of my associates (teachers) and of those who stand *in loco parentis*. Let those who are in doubt about the matter put it to the test.

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*Notes.*

**T**O those who are in favor of helping on the cause so ably advocated by Mr. Brewster in the last two numbers of the RECORDER, we would like to suggest that they send in their testimony as to the usefulness and practicability of Romanized literature. There are many who believe that the Chinese character is preferable to Romanized and that the superior usefulness of Roman character is less real than imaginary. What they need to convince them is not well enunciated theories, but facts. Mr. Brewster has given some facts. Let us have more abundant testimony. The writer well remembers visiting a class of elderly and middle-aged women taught by the late Miss Haygood a few years ago. They were not specially bright women, but a few months of instruction, two or three hours a week, as we recollect, had been sufficient to enable them to read the very limited Romanized literature at their command. Our own experiments have been very gratifying as far as they have gone, and we hope that this subject will receive more attention in the near future than it has in the past.

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The best kind of teacher is the teacher who has in him the evangelistic spirit and who combines evangelistic effort with that of a faithful teacher; and the best kind of evangelist is the evangelist who is patient and persistent in teaching those to whom he has preached the things which will enable them to understand his

message and to work out in their lives "all things whatsoever" are commanded by our Lord. The most successful missions in China are those which unite in harmonious proportion the work of the teacher with that of the evangelist. Where either is lacking other missions must be depended upon to supply the lack ; otherwise the best results will not be obtained.

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The *Universal Gazette* urges the establishment of schools in the interior, and points out that a few schools in the capital and other large centres cannot materially affect the masses. What is needed is the establishment of schools in the villages. Thus will the people be reached and enlightened. When Chinese newspapers advocate such a reform as this, we begin to have some hope for this decaying empire. The little "red school house" of New England has no doubt been a mightier factor in the development of America than Yale and Harvard ; in fact, it was the little red school house that made Yale and Harvard possible. That is the great hindrance to higher education in China ; it is not so much the lack of schools of an advanced grade, but rather the lack of pupils with such elementary training as will enable them to profit by instruction in higher branches.

In our mission work let us not neglect the "day-schools." These are the schools that will help us most in getting near to the people. The higher schools cannot do their work successfully without the help of these more elementary institutions.

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At its last triennial meeting the Educational Association of China appointed a committee to devise a system of Romanization suitable for use in teaching the Chinese. Many of those who have produced systems heretofore have been too much hampered by Anglo-Saxon prejudices. Distinctions which Chinese regard as important have been disregarded, and distinctions which Chinese regard as unimportant have been too strongly emphasized. The absence of a uniform system and the lack of literature seems to be at present an obstacle almost as great as the difficulties connected with learning the Chinese character. Whether it is better to learn characters sufficient to read a few books or to learn the Romanized and then have only a few books to read, is a difficult question. In either case the knowledge obtained by two or three, or even five or six years of instruction, introduces the pupil into a very narrow field of available literature. This subject is worthy of an important place in the programme of the next triennial meeting of the Educational Association.

A society of Shanghai "students," numbering about one hundred or more, invited Rev. Timothy Richard to address them a few days ago, and have also asked Dr. Parker and Dr. Pott to favor them in the same way. They say they are seekers after the truth, and they welcome the truth in every aspect. The society is patriotic rather than religious, and among its members are quite a number of Christians, although the large majority are probably "Confucianists." They profess to be working for the reform and regeneration of China and say that they are willing to die for their country.

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### *Correspondence.*

#### A CHINESE AUTHOR.

MY DEAR MR. SILSBY:—

 ONE of our well known educators in China has said that in our mission schools we seem to have been feeding the silk-worms but obtaining no specially valuable cocoons in return for our outlay. He, and others of your readers, will be glad to know that a graduate of one of our mission colleges, Mr. Wong Hang-tuong, is just now publishing a General Descriptive Geography and also a Chinese First Reader. He has spent years of painstaking labor on the former, which is to appear in two volumes, the first one of which is already out of press; and his First Reader (to be followed later by others of the series) is to be ready by August 1st. This takes up the analysis and study of similar Chinese characters, with lessons on geography, astronomy, history, with illustration and story; teaches the art of Chinese letter writing, from the simple to more varied and polished *Wen-li* style, and will be found a most useful and satisfactory book. It will be gratifying to missionaries to see that he has given prominence to the truths of the gospel, as his main idea in preparing this series of Readers was to supply the need of mission schools. During many years spent in teaching he has become more or less familiar with the real needs of the pupil and more and more dissatisfied with the old native methods of education. Let us give a practical appreciation to effort of this kind on the part of Chinese teachers. The best among them will soon be able to do better work in these directions than the best of us. God speed the day!

Sincerely,

MARY M. FITCH.

*In Memoriam.*

Mr. C. C. Jeremiassen, the pioneer missionary of Hainan, entered into rest on June 2nd in the 54th year of his age. He had a remarkable history which was known to but few of his many friends. He was a native of Denmark, and took up his residence in China about 1869, when he entered the employ of the Canton provincial authorities for the suppression of lawlessness in the delta of the West River. During the next few years, in the small steam launch which he commanded, he had many trying experiences with typhoons, and fought and conquered in fourteen sharply contested battles with the smugglers and pirates. Later he was for a time in the Imperial Customs' service, which he left to become an independent missionary in Formosa. He later became convinced that a knowledge of medicine would make him more useful, and went to Canton and studied for a time with Dr. Kerr in the Canton hospital.

Mr. Jeremiassen left Canton in 1881 and began work as an independent self-supporting missionary in Hainan, which up till that time had had no Protestant missionary work. He worked in association with the American Presbyterian Mission of Canton, which he joined in 1885, and worked for ten years very successfully in establishing that mission in Hainan. He explored and made maps of the whole island, secured land and erected buildings, did successful medical and itinerating work, translated most of the books of the New Testament into Hainanese Romanized and did much to prepare a Christian literature in the same form, and was able to see the most of his work brought through the press. While he was not able always to work in harmony with his colleagues, he always retained their admiration and affectionate regard, and all who know him must acknowledge that a good man and a strong man has fallen in Israel.

His death was under especially distressing circumstances. At the close of the last year he took his wife and four children to Lak-lah at the south of Hainan. Business brought him twice to Hoihow after that and he made the journeys out each time through the centre of the Loi country. About the middle of May he was taken sick with typhoid fever at Lak-lah. There was no other foreigner with him except his wife and children, and his wife tried to take him to Hoihow. He was delirious before he went into the junk in which they took passage and died on the junk on the second day of the voyage. With difficulty his body was brought to Hoihow, where it was followed to the grave by the whole foreign community and by many mourning Chinese friends.

So closed the career of a brave, tender-hearted, self-denying, strong, and useful man, who, as a fighting captain, a devoted friend, husband and father, and as an explorer, a pioneer missionary, a medical practitioner, and a translator into an obscure language, filled his life with labors which might arouse to emulation many men in the various spheres in which he displayed his activity.

FRANK P. GILMAN.

## Correspondence.

### ANCESTRALISM.

*To the Editor of*

**"THE CHINESE RECORDER."**

DEAR SIR: I have read Mr. Hunt's letter under the above heading with much interest and translated the contents to my Kansuh teacher, a Christian of seven or eight years' standing, asking his opinion of the proposal.

His reply, which I sum up below, was given without suggestion from myself.

(a) The proposal was a seeking to please man and a conformity to the world, who would not discriminate between a commemorative tablet and an ancestral tablet.

(b.) In the church it would be a temptation to weak members at time of persecution to point to the "plaque" as an evidence that they had not discarded ancestral worship, or even for them to secretly worship their ancestors.

(c.) It was "building up again those things which I destroyed," and might prove the "little leaven that leaveneth the whole lump."

As a contrary suggestion he proposes that a photograph of a parent might be kept in the room, but not on the table in the place of the ancestral tablet.

If the Christians were unable to afford a photograph let a record of the parent's life be kept in the family register.

I give his opinion, which is but a local one, for what it is worth.

I am,

Yours, etc.,

JOHN B. MARTIN.

SIN-TIEN-TSI, E. SI-CH'UAN.

### EDUCATIONAL ASSOCIATION.

*To the Editor of*

**"THE CHINESE RECORDER."**

DEAR SIR: It has been suggested that some account of our local educational association might be interesting. It is a very short story. We trust the long end of it is yet to come. Those engaged in and interested in educational work among us were feeling the want of some medium of exchange of ideas which would be helpful to foreigners and natives alike. A meeting of those interested was called nearly a year and a half ago, and the matter discussed and a committee appointed to draft a Constitution and By-laws. This committee's report was revised and adopted April 7th, 1900. Then came the confusion and scattering of last summer, from which we have scarcely yet recovered. Our college is still in Macao, and so we are not able to help on the movement as much as we would like. But two good meetings have been held this year, and a third is arranged for to meet the first week in July. At the April meeting, a very interesting and helpful discussion was led by Rev. R. H. Graves, D.D., on "How to improve our Day-schools." As an outcome of the discussion the Association recommended the introduction of instruction in geography, elementary science and arithmetic in the day-schools in so far as those in charge of them should find it expedient to do so.

Our form of organization provides the usual officers and a committee on program for meetings, all to be elected annually. Also for three Standing Committees, to be elected

[August,

triennially. The following is some account of these committees :—

(1). A Committee on Institutes. These institutes are to be semi-annual meetings for the improvement of native teachers, to be conducted in the Chinese language. The committee consists of three members of the Association.

(2). A Committee on Publication.—Its business is to examine any text-books offered for publication, arrange terms with authors, and supervise the publication of such as they have approved and the Society have authorized. They have also been asked to examine and bring to the notice of the members of the Association already published educational literature.

(3). A Committee on Examinations.—It is provided that this committee "shall arrange for, and announce at convenient intervals and at accessible places examinations of teachers who may apply, both male and female, whether heathen or Christian, along lines and by standards that shall be approved by the Association, and shall issue

certificates of competency, explicitly stating the subjects and the grades which the applicant is fitted to teach. The committee shall also hold itself ready to respond to the invitations of any of the missions or heads of schools to conduct examinations of schools in higher branches of study."

The annual membership fee is \$1.00.

Regular meetings are to be quarterly; on the first Saturday of January, April, July and October.

We would much prefer to be able to point to work done rather than to preparations for work chiefly. But it may be that this little account may be of use to those who are in a position to organize locally elsewhere. May not a great deal be accomplished by the multiplying of such local organizations, having for their object the promotion of the interests of Christian education in China?

Yours truly,

O. F. WISNER.

MACAO, CHINA.

## Our Book Table.

CHINA UNDER THE SEARCH LIGHT. By Wm. Arthur Cornaby, editor of the *Chung-si-chiao-hui-pao*, author of "A String of Chinese Peach-stones," etc. London: T. Fisher Unwin. (On sale at Presbyterian Mission Press. Price to missionaries \$2.75.)

The unemotional reviewer must have been perplexed, during the past year, by the persistent appearance on his table of yellow-covered books dealing with far-eastern puzzles and problems; and if the meaner and more tragic phases of the Chinese crisis made him confusedly dream of yellow perils, and yellow fevers, it is hardly to be wondered at if his reviewing is done with a jaundiced eye and a prejudiced mind. And here comes another, and yet it is not another,

as this book of Mr. Cornaby's is not a read-up and boiled-down affair, or a hypothesis and speculation based on a globe trotter's scanty data, but the scholarly presentation of the results of intimate knowledge of the subject and keen insight into underlying problems. With a "community of feeling from stress of experience," Mr. Cornaby has been able to get behind the external strangeness, as compared with his own land, which invites the snap-shotter; and to see divergency of feature and disposition among the natives, where the literary wanderer, seeing only apparent sameness, is provoked to hasty generalization.

The plan adopted by Mr. Cornaby has been to present to the reader a

comparatively familiar sight, and then to throw the search-light of careful study upon the facts and problems lying behind it. The first of these sights is certainly a common one to any dweller in the East, that is, a Chinese crowd, and the sight of this crowd and the thought of the many crowds that make up the millions of China lead to a discussion of the problems underlying the overdensity of China's population. Some of these are Sir Robert Hart's "Yellow Peril," the struggle for life and the consequent development of Chinese utilitarian instincts, also the lowering of religious ideas, the development of keen perception of character, the operation of the law of the survival of the fittest, the peculiar form of solidarity to be found in China, clannishness and mutual responsibilities, ancestral worship and dead levels, fatalism, and inflammability.

We are further on, in chapter vi., presented to a countryman on an initial visit to Shanghai, staring at foreign sights and inventions, and to a Chinese urchin smoking a foreign cigarette. The first is taken as a type of the mystified, the second represents the emancipated and imitative. The first class is subdivided into those who wish to be pulled out of the rut and those who desire no such thing; the second class stands for those to whom the word "Western" has an attraction and who take the colour of their surroundings.

The next picture, a missionary in Chinese dress, is the starting point for an examination of the missionary *de novo*, and leads naturally on to chapter viii., which treats of the intricate question of the Boxers and discusses the actors in the tragedy of 1900. Further on in the book we have a pen picture of a mandarin and his retinue going along the Shanghai Bund, the shabby gentility in glaring incongruity to the substantiality

and tidiness of the surrounding evidences of Western civilization; and this causes the search-light to be turned on to Mandarindom, showing, e.g., the impossibility of working out in practice the conscience stirring maxims of Confucius.

These and other pen pictures indicate that Mr. Cornaby has learned to learn the lessons and significance of familiar sights and is able to turn on the search-light with a "truthfulness to inner fact." This, too, is done in a fascinating style, as is to be seen, for instance, in the illustration of rice planting, in chapter v., to indicate how huddling together is inimical to individual developments. Perhaps we are too greedy, but we would not have objected if the publishers had locked up the author safe from the importunities of mission secretaries and conveners of meetings, and so given him the opportunity for still fuller illustration from the observations so diligently made in China. The style also derives part of its fascination from the witty and original way of putting things; for example, the reference to the highly-trained Confucianist Stoic as "consuming his own smoke," the *sine quâ non* of consulship on page 34, the "luminous mist" on page 51, or the Jekyll and Hyde story in chapter xii., where Jekyll is seen to be his higher soul *psyche* plus *animus*, his lower animal spirit, whilst Hyde is *animus* minus *psyche*.

By the way, in the chapter just referred to, "Fanning the Grave" is mentioned as having been given by Goldsmith, Davis, and Professor Douglas. It was also given by G. Carter Stent in his *Jade Chaplet*, published by Trübner in 1874.

The work is beautifully printed although we object to "civilisation" on page 171, and are sufficiently unfashionable as to dislike uncut edges.

G. M.

## REVIEWS.

**Spiritual Knowing, or Bible Sunshine. The Spiritual Gospel of Jesus the Christ.** By Theodore F. Seward. Funk and Wagnalls Co., New York and London. Pp. 155. \$1.00.

This rather attractive little book seems to be one of the increasingly numerous volumes on the general plan of their great prototype, the unequalled "Christian's Secret of a Happy Life." With this supposition the writer sent for it and has been much interested in running through its four and twenty chapters, beginning with "God and Man in the Bible" and terminating with a singular "Catechism of Spiritual Christianity," to the extent of 110 questions and answers, some of which give much fresh information. The tone of the book is devout, but one recognizes, before he has read far, that there is a peculiar dialect which he dimly remembers to have met somewhere before, and long before he is done he is aware that it is that strange amalgam of our time rightly known as "Mary-Baker-Eddyism," with very little positive Christianity and nothing in the smallest degree resembling science. The volume in question contains many good thoughts, but they must be separated from the subsumptions of the author's thinking, and the poor reader must take the advice of Mr. Beecher in regard to a book which he ventured to commend, and "spit out the bones." As a unique specimen of illustration we condense some paragraphs in which the author is trying to show the relation of socialism to individualism, which he says is made "very clear by employing the analogue of mathematics which is expressed by numbers." God, the supreme origin of all things, is represented (he tells us) by the infinite principle of mathematics; humanity is represented by the different numbers. Each number is an individual ex-

pression of the principle of mathematics and, as the expression of this principle, each number has a certain meaning, character, and value. Also the relation of each number to all the others depends upon, or grows out of, its relation to the universal principle. The next supposition is that the whole family of numbers have become insane (!) and have lost all consciousness of their relation to their "Father, the infinite principle of mathematics, and all proper sense of their own abstract value."

Their error lies in supposing that their value depends upon the object with which they are associated; five does not realize itself as five unless it is associated with some special object. (This would appear to make the indiscriminate employment of numbers to which we are accustomed, impracticable, since if "five" got in the habit of being "associated" with the "Constant Virtues" it would refuse to be contaminated by the same number of digits.) The outcome of this is "pride" on the part of some numbers and compulsory humility on that of others, and it ends in claims of superiority on the part of some, which are permitted to rule all the others. "Quarrels, wars, bloodshed become universal in the family of numbers" (! ! ! One wonders what becomes of the wounded 'numbers' who die in the hospital, or who are racked to pieces in the ambulance while on the way there, and whether after the funeral there is any successor appointed or elected.) Then "a Saviour is sent from the Mathematical All-Father to heal these divisions and restore the quarreling family to a state of sanity." In doing this would not his first and main work be to lead the numbers to realize their relation to the universal principle to which they belong? Mere patching up their quarrels and heal-

ing their breaches would do the "deluded children" no good. "If any of the family came asking him to do that kind of work, would he not say: Who made me a judge and a divider over you? Seek ye first the kingdom of your Father, and all these things shall be added unto you."

(We cannot say whether this would be the nature of the Mathematical All-Father's address or not, but think it not unlikely, under the circumstances). The author adds, "Does not this illustration convey its lesson without need of comment?" We think it does, and we recommend each "gentle reader" to put the whole illustration into Chinese the next time there is a convenient opportunity and witness the result! We should not be surprised if some old lady from the country should inadvertently observe: "Chih-pu-tao-shih-ko-mashih!" We are not surprised to read (Question 100) "Are there not different souls? Answer, There cannot be, if God is infinite," so that in one respect we might better be "numbers" and have sufficient individuality to fight, bleed, and die! Notwithstanding all this, there are many grains of gold scattered here and there, and the book is a symptom of the spiritual unrest of the time, which spiritual teachers will do well to heed. A. H. S.

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**Arabia, The Cradle of Islam.** Studies in the Geography, People, and Politics of the Peninsula, with an Account of Islam and Mission work. By Rev. S. M. Zwemer, F.R.G.S., with an Introduction by Rev. James S. Dennis, D.D. Fleming H. Revell Co., New York, Chicago, Toronto. Pp. 434. \$2.00.

This is a scholarly work on a subject upon which little is known by even the intelligent reader. Those who recall the pungent volumes of Francis Gifford Palgrave will be glad to have his conclusions confirmed by the most recent writer on

the unchanging continent so seldom visited. The author is a graduate of an American theological seminary, but his linguistic attainments are decidedly European, embracing French, German, and Dutch authorities. His work for ten years or more was in connection with the Reformed Church in America, and he had made a thorough study of all aspects of Arabian history, manners, religion, language, etc. There are thirty-six chapters packed with the most carefully digested information, followed by Appendices embracing an elaborate chronological table, a list of Arabian tribes, and especially a carefully prepared bibliography of works on Arabia, etc., covering fourteen pages of fine print. There is an Index of many pages, eight excellent maps and nearly fifty illustrations. No other work on this plan is available, and the patient thoroughness with which the author has gone into every detail of his subject, renders his work invaluable. His outlook for the Arab is hopeful, despite the apparent impossibility of converting him. Such faith as is required to work in the "Cradle of Islam" ought to move the world. It is exactly what is needed at this crisis in China.

A. H. S.

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**Protection of Native Races against Intoxicants and Opium,** by Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret W. Leitch. Fleming H. Revell Co.

This little book of 287 pages is the mouth piece of a crusade seeking the abolition of slavery and the kindred traffics in liquors and opium, and to that end aims at the promotion of right relations of the great Christian nations to the weaker peoples. The authors have a special fitness for the task they have undertaken; Dr. Crafts being the superintendent of the

[August,

Reform Bureau ; Mrs. Crafts is the Sunday School Superintendent of the World's W. C. T. U. ; whilst the Misses Leitch were successful missionaries for ten years in Ceylon. A large section of the book is taken up with classified testimonies; China being represented, among others, by Revs. J. Hudson Taylor, C. F. Kupfer, W. K. Mckibben, W. E. Soothill, T. Barclay, and W. Ashmore, Jr. Valuable information is given as to the condition of mission fields under the American flag: Alaska, Hawaii, the Philippines, Guam, Tutuila, Porto Rico, and Cuba ; experiences of military men are given regarding total abstinence matters ; a comprehensive survey is supplied by Dr. Crafts ; whilst in other contributions will be found a discussion of evils and remedies. The work is attractively got up, being richly illustrated with photos ; the China section having nearly a dozen to its share. We understand that it has been arranged that copies for free distribution can be had at a nominal price. We trust that the ultimate object of this statement and appeal will be attained : the creating of a more favorable environment for the child races that civilised nations are essaying to civilise and Christianise.

### Annual Reports.

Official minutes of the Twenty-fourth Session of the Foochow Conference of the Methodist Episcopal Church, held at Foochow, October 4th to 6th, 1900.

In studying the statistical tables in the above we are glad to note that in the various circuits of the eight districts of the Foochow Conference there is a total membership of 4,739, an increase of 390 over 1899. The probationers number 4,408, an increase of 117 over the previous year. There is also a large increase in the number of day-school pupils: 5,934 as against

5,229 reported in 1899. From Mr. Lacy's report we are glad to note that fully twenty-four million pages were printed during the year.

In Mr. Wilcox's report we read that "thanks principally to the fidelity of the Viceroy and his subordinate officials—a fidelity implying disregard of the Empress-Dowager, Prince Tuan, and the Boxers—there has thus far been no outbreak in Foochow or vicinity, though the buildings of the American Board Mission at Shao-wu, on the Min, two hundred miles above this city, were destroyed, and the English Presbyterians suffered a similar loss at a place about one hundred and fifty miles south-west from here."

### Second Annual Report of the West China Religious Tract Society. (Head-quarters Chungking).

This is naturally a somewhat meagre report, as the Boxer disturbances elsewhere led to the departure of almost all missionaries from West China, necessarily involving the closing up of what appeared to be a promising work. Unfortunately, also, the Society's account books, vouchers, 1900 data, depot books, etc., were lost in the wreck of the *Sui-hsiang* en route back to West China last December. We are glad to hear that the Society is again at work, and the erection of the new and commodious depot which was planned last year is shortly to be commenced.

### Twenty-ninth Annual Report of the Po-na-sang Missionary Hospital, Foo-chow.

The outer cover of this report bears the significant title, "A Broken Record," but in spite of an unwelcome vacation in Japan Dr. Kinnear presents a good showing for the seven months' work. The dispensary attendance was 12,101, of whom 1,736 were women. The hospital patients numbered

214, and for these 7,439 changes of surgical dressings were made. The operations numbered 694, making 17,367 operations performed since the opening of the hospital.

Annual Report of the Medical Missionary Society in China, established 1838, at Canton.

The report of the above Society's hospital shows that, with the exception of some embarrassment caused by the scaring away of the native assistants, no real interruption was caused by last year's troubles. We are glad to learn that this hospital now possesses a Static machine and Roentgen ray apparatus of the highest grade, largely through gifts from the Chinese. Of a number of cases in which the Roentgen rays proved of practical value, one in particular may be mentioned as illustrating their use. A girl about ten years

of age was brought to the hospital by her mother, who stated that a needle had entered the sole of the foot and broken off. Careful examination revealed no indication of a foreign body, but the application of the rays instantly revealed the head of a fine needle about one-fourth inch in length lying deeply imbedded against the first metatarsal bone. It was at once extracted, and it is safe to say that only by the Roentgen rays could so small a foreign body have been found. Another case of dislocation and fracture of the head of the humerus was shown to advantage. The "evangelistic" part of the work is duly emphasized, whilst with regard to the "medical" we learn that the number of out-patients was 22,021, including 5674 women. The in-patients numbered 1,685,—329 being women. The total number of surgical operations was 2,055.

### *In Preparation.*

*Editor:* D. MACGILLIVRAY, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

Life of Moody ... Mrs. Richard.  
Giberno's Sun, Moon,  
and Stars ... W. G. Walshe.  
Uhlmann's Conflict of  
Christianity with  
Heathenism ... F. Ohlinger.  
The History of the Living  
Machine ... Dr. G. Stuart.  
Story of Germ Life ...  
Harmony of the Gospels H. W. Luce.

Fry's Geography ... Mrs. Parker.  
Tyler's Anthropology T. Richard.  
Hundred Greatest Men.  
Mary Lyon ... Miss Emerson.  
Lives and Words of the  
American Presidents W. P. Bentley.  
Universal Geography ... Mrs. E. T. Wil-  
liams.  
History of Canada ... D. MacGillivray.

Miss Emma A. Lyon, of the Christian Mission, Nanking, writes that she is preparing in Chinese "The True Life of Christ in the very words of the Apostles." This is a book published by the "Church Press," Chicago. The publishers have taken the words of the four gospels and arranged them in order.

Mr. H. O. T. Burkwall, British and Foreign Bible Society, Wuchow, South China, writes that he has in manuscript a "Primary Geography for day-schools."

Mr. Wang Hang-t'ung, teacher of the Mission Press day-school, sends us advance sheets of two books: 繪圖蒙學課本, Illustrated First Reader; and 新輯地理問答, General Descriptive Geography, in two volumes, the first of which has already appeared and the second is in press. The Reader is to be ready

in one month, and Mr. Wang intends to prepare others in the series.

A correspondent would be obliged if anyone who is writing a Commentary on the Psalms would send a note to that effect through this column, as he meditates doing the work unless some one else has it already in hand.

## Editorial Comment.

THE anomalies of Foreign Concessions in China would make an interesting but painful chapter in the history of this sad country. It would furnish a saddening illustration of how the Chinese, like many others, are prone to imitate our vices and neglect our virtues—where we have any. Our attention has been specially drawn to this subject of late by the knowledge of the moral condition of the new settlements of Hangchow and Soochow and the ever increasing effrontery of vice in the English and American Concessions in Shanghai. To speak plainly, these Concessions in Hangchow and Soochow, as well as some of the principal thoroughfares of Shanghai, are simply huge nests of brothels. Vice is openly dispored in a manner such as the Chinaman has hitherto been a stranger to. Youth, and older people too, from the surrounding towns and villages, resort to these places, which become the moral and physical ruin of many. It is a sad comment on what modern improvements may do for a people, when so perverted as they are in these places.

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And in this connection we wonder what Prince Chun has

seen in Shanghai and what he will see in Europe and the other places to which he travels. It is an unprecedented thing that a Prince of the Blood, of the Manchu dynasty, should come out of his seclusion, and like a butterfly just out of its chrysalis, fit abroad in the world to see and be seen. He will see much of our so-called civilization, will ride in steamships and on railways, will see wonderful navies, will be feted and wondered at, will appear before princes and rulers and everywhere royally entertained. He will certainly see much of the glitter and the glare of our Western lands. He will see the outside and may-hap the inside of some fine churches, but how much of real Christianity will he see? How much will he learn that he can bring back for the real enlightenment and uplift of China? It is a wonderful change from the seclusion and shadow and mustiness of Peking, right out into the most brilliant courts of earth. What will touch the better nature, what will appeal to the heart of Prince Chun as he thus goes abroad?—a mere stripling, and yet capable of untold blessing to China if he has but wisdom and strength to improve the opportunity. Would

that those who will receive and entertain him and pass him on to the next great theatre of display might have the sense and grace to see and use the opportunity thus presented to them of impressing upon the Prince the blessed truths which have made our own peoples great.

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THE desire having been expressed both in public and in private that Mr. Cornaby's Exeter Hall message should find its way to the East we have printed it in this issue. We had already heard with pleasure how the Exeter Hall audience had enthusiastically expressed their appreciation of the bravery of Hsü Ching-ch'eng and Yuan Ch'ang and their sympathy with the bereaved families of these noble statesmen.

As many of our readers are still on enforced furlough in the home lands, we trust that full advantage will be taken of such opportunities for stirring up the home church from the apathy which has so largely prevailed. We trust they will also be able to do something towards removing the general ignorance regarding things Chinese. In our April issue we mentioned how the first feelings of indignation and sorrow felt in the home lands, on hearing of the outrages in China, went through rapid stages of bewilderment to chill indifference and apathy; and how one of the minor causes of this bewilder-

ment was the ignorance of the geography of China and of social and political conditions, with atrocious and random spelling of Chinese names.

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IN this connection we would like to draw attention to the suggestion made by Rev. James Sadler, of Amoy, as to the establishment of a Central China news agency in London. When home on furlough he wrote to the *British Weekly*, advocating the establishment of such an office where China news could be collected and diffused, and where discrimination might be observed. Mr. Sadler pointed out as a necessity the securing of an earnest Christian man of public spirit, mind and means to manage the business and to give out the news to all papers and Christian magazines. We believe such a man could be found among the many earnest Christians at home, who, whilst not able to go out to the mission field as permanent workers, are anxious to do something in spreading the light. The practicability of such an agency has been proved by the success attending the efforts of Mr. W. H. Grant in starting the Foreign Mission Library in New York. Mission Board officials, newspaper editors and reporters, and home workers in general for foreign missions, have been placed under deep obligations to Mr. Grant.

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Rev. F. P. Gilman writes from Hoihow, Hainan, July 3:—

You will be pleased to be assured that the work of the missionaries in Hainan is progressing very favorably and that though there are

rumors of the coming of the French to take the island, that none of the rumors have any proof as far as French activity in Hainan is concerned.

## Missionary Journal.

### MARRIAGE.

In Belfast, June 12th, Mr. W. A. H. MOULE, C. M. S., Shanghai, to Miss MINNA, daughter of the Rev. Canon Riddall, D.D.

### BIRTHS.

AT Shanghai, July 5th, the wife of the Rev. J. W. CROFOOT, S. D. B. M., of a daughter.

AT Chefoo, July 5th, the wife of Rev. R. A. MITCHELL, C. P. M., of a son (William Hill).

### ARRIVAL.

AT SHANGHAI: July 17th, Mrs. J. A. FITCH, and two

children, A. P. M., Shantung, from U. S. A.

### DEPARTURES.

#### FROM SHANGHAI:

July 8th, Rev. and Mrs. A. SYDENSTRICKER, and two children, S. P. M., for U. S. A.

July 20th, Rt. Rev. Bishop F. R. GRAVES, D.D., A. C. M.; Miss L. R. MARTIN, M. E. S. M.; Miss L. A. TRIMBLE, and Miss JULIA BONAFIELD, M. E. M., all for U. S. A.; A. M. WESTWATER, M.D., U. F. C. S. M., for Scotland.

## July Issues from Presbyterian Mission Press.

創世記.	Genesis, Mandarin. B. and F. B. S.
路加福音.	St. Luke. Do. Do.
性理探源.	God in Nature. C. T. S.
威廉振興荷蘭記.	William the Silent. S. D. C. K.
多謝安五傳.	Thanksgiving Ann Mandarin. C. T. S.
勸戒香烟論.	On Cigarettes. Mandarin. C. T. S.
公禱書.	Prayer Book. Anglican Church Mission.
三字經.	Three Character Classic. A. B. C. F. M.
真理問答.	Catechism. Do.
殘疾可憐.	Picture Leaflet. Anti-foot-binding Society.
地理問答.	Geography, Vol. I. Mr. Wong Hang-tong.
Primary Lessons in Mandarin.	Rev. C. W. Mateer, D.D.
Catalogue.	American Bible Society.
Mandarin Scriptures Catalogue.	B. and F. B. S.
Ningpo Hymn Book.	Romanized.
The Future of Education in China. (Pamphlet.)	Mr. Wong Chung-yn.
Pamphlet: "Enlargement."	(For home distribution.) S. B. Mission.

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